

POETRY.

THE FALLEN IMAGE.

BY F. A. B. SIKKINS.

Are we not all of the same great Paternity—
Members alike of the human Fraternity?
Whether in youth or in riper maturity—
All swept alike into mystic Futurity!
Have we our weakness? yes, every one of us!
Unspotted and pure?—not a mother's dear son of us!

Here is a brother, in meekness and cheerfulness,
(You his example would follow with fearfulness!)
Resting his head in the gutter's impurity—
(Conscious, he seems, of his perfect sanctity!)
Surely, dear world, this is fitting humility;
(Yet would he rise, but for want of ability!)

Murmur ye not, 'he descended there needlessly,'
Passing his claim on your brotherhood heedlessly;
Lend him a hand—help a fellow-unfortunate—
Speak to him lovingly—kindly impudent;
Trample him not for his dreadful insanity—
Sadly true type is he of frail humanity.

Dare ye to taunt him, beloved sanctity,
Of gentle behavior, and Christian sobriety?
You make the pit—(but you don't like to think of it!)
Then, with your anxiety, lure to the brink of it;
Hundreds escape, of the human fraternity;
Thousands go down the dark pit to eternity!

Get to him, brother man—go to him pleadingly,
Tell him you care for him—love him exceedingly;
Then let the deed be the proof of sincerity—
Trustfully point him the way to prosperity;
Stoop to the clay from your mushroom of vanity—
A hand and a word to dejected humanity.

Has he no friend with a thought or a care for him?
None with a pitiful tear or a prayer for him?
No eye to shed on his pathway to fearfulness?
No gleam of hopefulness—one ray of cheerfulness?
Will not the end of beneficent holiness
Reach to uplift him from indigent lowliness?

Oh, that mankind were not blind to their parity,
And selfishness might be less common than charity!
Oh, that the world had more Christ-like humility,
And good deeds increased with increase of ability;
And the image of God could be shown of its vanity,
And righteousness rule in the breast of humanity!

Cincinnati, Jan. 20, 1854.

FROM THE MARK LANE EXPRESS.

CHIMES FOR THE TIMES.

BY WILLIAM LYLE.

Be ye not zealous over-much,
But hope, and time will make you better;
There is a faith care cannot touch,
Which leaves the soul without a fetter.
Oh! it is but a sorry creed
To look for nothing but deceiving—
To meet a kindness in your need,
With a smile of misbelieving!

The tide of ill is not so strong;
Man loves not always wrath and wrong.
It cannot be that every heart
Is steeled so much against its neighbor;
Let each with reason play his part,
And fruit will spring from out the labor.

Progressing still life's journey through,
Be just and kind towards your fellow,
Remembering, what'er you do,
That duty spreads the smoothest pillow.

And ne'er the hand of friendship spurn,
But trust, and man will turn in trust.
Some men there are who deem it good
In trade to overreach a brother;

And some who would not, though they could,
Upraise a hand to help another;
They deem not, though convulsions wide
May shake the earth by danger shaken.

That still, of hearts unjust through pride,
A dark and true account is taken;
Kingdoms may quake, and thrones may fall,
But God is looking over all.

Oh! join not, then, the strife of men,
But hourly show, by waxing kinder,
That ye have reached the moment when
Reason no more is growing blinder.

And though ye hope that time should yield
A change for each benighted nation,
Seek not at first so wide a field,
To fling the seeds of reformation;

But sow them first in hearts at home,
Then trust in God, and fruit will come.

FROM THE COMMONWEALTH.

VERITATS.

Let loose the blood-hounds!
What's the matter?
A starving wretch hath stolen bread—
Six months at home remain unfed:
One in a corner left dead.

Let loose the blood-hounds!
What's the matter?
A fair young girl on life's highway,
By a false light hath gone astray;
Not fast enough life ebbs away.

Let loose the blood-hounds!
What's the matter?
A man hath dared to take his birthright
Beneath the sheltering wing of night—
Onward he speeds his bloody flight.

Let loose the blood-hounds!
What's the matter?
Chain up the blood-hounds!
Work is over.
Sin and misrule are holding riot—
Virtue and truth lie very quiet,
Long kept upon a meagre diet.

ON THE NEBRASKA BILL.

An Eden land, an Eden in the West,
Where once the Indian roamed erect and free;
Where now their few and weary tribes find rest,
Shall it be blasted, cursed by slavery?

Our plighted faith to the red man was given,
That there should be the asylum of his race;
Our vow to Africa's sons is writ in heaven,
And shall we thus fair Freedom's name disgrace?

O plant not then the poisonous weed there,
Nor heed the subtle serpent's guileful speech;
But rather bid all races come and share,
And Freedom's gospel to the nations teach;
That unborn millions there may learn its name,
And the glad tidings through the world proclaim.

DEATH.

Death is here, and death is there,
Death is busy everywhere,
All around, within, beneath,
Above, is death—and we are death.

Death hath set his mark and seal
On all we are, and all we feel,
On all we know, and all we fear.

First our pleasures die—and then
Our hopes, and then our fears—and when
These are dead, the debt is due,
Dust claims dust—and we die too.

All things that we love and cherish,
Like ourselves, must fade and perish;
Such is our rude mortal lot—
Love itself would, did it not—SURREY.

THE LIBERATOR.

A DISCOURSE.

OCCASIONED BY THE NEBRASKA BILL.

BY CHARLES E. RODGERS,

Minister of the First Parish in Barre, Mass.

DANIEL XL: 11 AND 27.

'And the king of the south shall come forth and fight with the king of the north.
And both these kings' hearts shall be to do mischief,
And they shall speak lies at one table; but it shall not prosper, for yet the end shall be at the time appointed.'

We are to-day, friends, in the midst of another of those periods of strong excitement in regard to slavery, of which we have already seen so many, and of which we shall probably, judging from past experience and the existing state of the public conscience, see yet many more. You cannot open a newspaper in our land, of whatever political faith, or even a single so-called religious journal, without finding more or less matter in relation to the measure now pending in our National Congress. And this general excitement, swelling up every other question throughout the country, proves one thing, (and I wish it proved more than it does,) it proves the superior and surpassing interest felt in the great question of human freedom or human slavery. It shows us that men are thinking of this more than their actions would lead us to suppose. And that, however concealed, silenced, or suppressed by the selfishness of trade, and the monstrous and unhappy tyranny of political ambition, and political associations, nevertheless, the utterance of a single word upon the subject is sufficient to call out the slumbering feelings of us all. So now we are all awake. I wish I could feel that we are in earnest too, upon the present issue—the question of the admission of slavery to a vast territory, from which, by mutual and solemn compact, it is forever prohibited.

It is not my purpose now to discuss this special issue, to argue against the positions assumed in support of what is called the Nebraska bill. It does not need, nor does it deserve to be met with the dignity of argument. If, however, that is needed by any, there are speeches enough, and too many, floating everywhere through the land, some of which most of you probably have read, or if you have not, can read at your leisure. I hardly think, were I a member of that body in which this discussion is now going on, that I should condescend to enter into an argument on the merits of this question, of the abrogation of a compact clear as light, and sanctioned by more than thirty years of undisturbed existence. It is a waste of words, and of valuable time, and of the public money. The money which it will cost, before this discussion is ended, to prove that *Nebraska* does not mean *Yea*! would feed and clothe the miserable and destitute in our own country, or all Ireland, or both together. It is clear to my mind, that there is no question about the matter at all. Nobody believes that any of all this talk about one compromise undoing another, means anything. No one believes that there is anything in that. The people don't believe it; the President, Cabinet and Congress don't believe it; Mr. Douglas doesn't believe it. He knows better. He is simply doing as others before him have tried to do, and failed, as he must fail, namely, to ride into the Heaven of the Presidency on some infamous compromise or concession to slavery. I say there is nothing in all this talk of Mr. Douglas and his friends, but talk. The real question is not, whether the Missouri Compromise is annulled, but whether slavery shall cover and destroy this country. The Nebraska bill stated in simple terms is this: We of the South want that territory to breed and pasture, and work our human cattle in, and to give us still greater political ascendancy. We want it, and knowing what politicians and cowards you boastful freemen at the North are, we expect to have it; and you may help yourselves if you can. And the chivalric and courteous Southern gentlemen in Congress express themselves pretty plainly in this direction.

We have been 'whipped in' before, what antecedents have we to give us hope that it will be otherwise now? Feeling then as I do, about this bill, assured that no man in the United States believes that any breach has been made in the bargain struck in 1820, knowing the whole thing to be a piece of political quackery and falsehood, I have nothing to say in argument against it. My purpose is, to draw what lessons of usefulness we may from this proposed measure, in the way of retrospection and prospect. I mean to go behind the proposition that which causes it to be seriously made, and which gives it not only power to stand up boldly before the country, but strong assurance of ultimate success. And that which causes such propositions to be made, which sustains them, enforces them, and finally establishes them as positive and irrefragable fact, is slavery, constitutionally established in these States in the beginning, and since that fatal grant, spreading like some malignant pestilence to blast new lands, and forever ruling the entire country with a despotism, to which that of the Russian Czar is as gentle as the sway of some girl-crowned queen of May. It is utterly useless to deny this fact, or to blind our eyes to its awful and inevitable results. The question then, before us now, is not whether territory, capable of making nine or ten States as large as Ohio, shall, in spite of express provision to the contrary, be yielded to the South. It is more than that. It is whether slavery is again and forever to ask and receive, and rule the people, the legislation, and the religious sentiment of the country. The question to be settled now, or one day, is not Nebraska, but the entire question whether freedom or slavery is to exist. We may compromise and compromise, be false, falter, and yield, little by little, to the greedy demands of the dark demon, and thus postpone, not avert, the coming of that final issue. Shall this land be a land of freedom or of slaves? For to that we must come one day. The two principles of freedom and of slavery cannot dwell together under the same roof. One must yield. You must either expel the demon, or the demon will expel you. You may feel it as that no other, hurrying in the darkness through the wintry wilderness of a Russian wood, who cast child after child from his sledge, to arrest, for a few awful moments, the horrid chase of famishing wolves behind, and was reserved only for a death by just and terrible retribution herself. So you may give Missouri, and Kentucky, and Florida, and Texas, in bloody and inhuman war, and the territory so acquired, and a fugitive slave law, and all the rest to slavery, but the hungry jaws soon devour what you have thrown to them, and are pursuing you for more. They have had all they asked before, and now they claim what, by their own consent, was yielded to freedom. Give them Nebraska, and will that fill the capacious stomach of the fiend?—will he then be satisfied? No more than in the past; for slavery stands like the devil in the infernal regions of the Italian poet, through whose horrible jaws all must pass. This, then, is the question for us to settle. It is absurd, pitiable, wicked, weak, to compromise and concede, and try to keep peace with a system, which, by its own inherent necessities, must and will be forever claiming more and more. When will the North, with its brawling liberty and wordy love of independence, religion and right, learn this? If not now, I fear not never. Just number the concessions already made, and witness the result,—concessions, each one of which was to be a finality, each one of which was to settle the disturbing question, give peace and secure the Union. When shall we see through this glass, transparent as the clear air of a Northern winter, that a Union which demands such concessions, and so much iniquity, is not worth preserving?

Number, then, the concessions of the North; just review the progress of the slave power, and judge what room we have for hope, founded on past experiences. And I quote this summary of eventful epochs, from a noble speech of a noble man in Faneuil Hall, a few days since:—
'Twice, since the adoption of the Federal Constitution—yes, twice, since the Declaration of Independence—the idea of freedom in the Federal Councils has prevailed against slavery. Once was in 1787, when it was decreed that freedom should be perpetual in the region called the Northwest Territory; that slavery should never be there, nor in the States thence made, save as a legal punishment for crime. That was the one step. The other was in 1808, when the slave-trade—the foreign slave trade—was abolished. It was a great step, and as our fathers supposed, for ever. Those were two triumphs for the principles of freedom over the principles of slavery; but since that, the power of slavery has been constantly advancing, and it has continually triumphed. Nine times has it been brought into collision with the principle of freedom, and nine times has the principle of freedom withdrawn, and slavery occupied the field triumphant, and planted its banner there. First, in 1788, it inaugurated slavery into the Constitution of the United States. I know my Free Soil brethren differ from me in this matter, and I shall be glad when they demonstrate that there is no slavery in the Constitution of the United States. That point was the first. Next, in 1792, Kentucky was admitted as a slave State. Slavery was then put by Federal Legislation in this country into soil not embraced within any one of the old thirteen States. That was the next step. The third step was the year after, and that was the first Fugitive Slave Bill, which was passed in 1793, wherein Congress adopted slavery, and volunteered to carry the spirit and the letter of the Constitution, to kilnnap the men on free soil who had escaped from the dominion of their masters. That was the third step. 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